Kitchin-Phyſick:

OR,

Advice to the POOR,

By way of

DIALOGUE

Betwixt

Philanthropos, *Eugenius*, *Lazarus* } Phyſician, Apothecary, Patient.

WITH

Rules and Directions, how to prevent ſickneſs, and cure Diſeaſes by Diet, and ſuch things as are daily ſold in the Market: As alſo, for the better enabling of Nurſes, and ſuch as attend ſick people; there being nothing as yet extant (though much deſired) of this Nature.

Parve nec invideo, &c. Ovid de Triſt.

London, Printed for *J. B.* who deſires the Reader to take notice, that he is the next week to return this Book to the Clark, or pay 12 d.

GULIELMO,

Viri famigeratiſſimi

Gulielmi Whitmore, unico proli,

Necnon

Coſtæ ſuæ formoſæ

Et

Caſtiſſimæ, Dominæ

Fran. Whitmore,

Filiolæ

Viri nobilis *Thomæ Whitmore* Equitis Aurati, παρέργον hoc *T. C.* Med. D. D.

IN all Dedications, there is ſomething of de-

deſign, ſelf and intereſt; and to be true to you, that which made me ſingle you out for a ſhield and ſhelter, was partly to gratifie the Stationer, who muſt needs thrive and fare the better, for coming under your Roof. And had the Book, no other worth in it, than that it bears ſo great a Flag and Canvaſs, as the name of your illuſtrious Father, it were enough

to

to make it ſell, and recompence the Reader for buying it.

Another End *I have in it (though you do* λαμπρᾶς Epulari*) is, to ſet before you ſome wholeſome and neceſſary Directions for* Diet; That *being indeed, the beſt Phyſick and Phyſician, you and your Amiable Lady can ever hope to meet with, both to preſerve your healths, and* Pro-

long

long *your* Lives; *which ſo much concerns the Poor of this Town, City & Country, that they may call me cruel, if I do not all I can, that you may (to imitate in true* Charity *and* Munificence *your Renowned Anceſtors)* long live *and* Proſper, *which is the moſt paſſionate deſire of your Servant and Neighbour.*

Thom. Cocke.

THE

AN Advertiſement To the PATIENT.

WHereas *divers perſons in, and about* London. *Some under the name and notion of* Chymiſts *: Others under the pretenſe of Charity, do delude and entice people to their daily deſtruction, to make uſe of their cheap, ſafe, and harmleſs Medicines (as they call them) though indeed (as hath been often made appear;) both* dear *and* deadly; *promiſing alſo, and warranting cures, though incurable : And whereas alſo, 'tis the opinion of divers ſober*

and conſiderate perſons that one great cauſe hereof, is, becauſe Colledge Phyſicians, and ſuch as are approved, and have been Educated in the Univerſities, do not take more care of the poor; it being not in their power to pay both for Advice *and* Phyſick.

THis is therefore to certifie all perſons whom it may concern, that there are ſeveral Phyſicians, and Perſons of known integrity, who have voluntarily, for the good and welfare of the poor; undertaken to give all perſons advice *gratis* that ſhall come unto them: And to write them bills to what Apothecaries they themſelves think fit; or give them inſtructions what to do, or how to prepare Medicines themſelves, that are not able or willing to make uſe of the Apothecary.

And

And that all things may be done to the greateſt ſecurity and advantage of the Patient; the aforeſaid Phyſicians have not only ſet thoſe Medicines they intend to make uſe of, at ſuch low and mean rates, that none can imagine it is done for any other end than to gratifie the poor, and the Apothecary to have an honeſt lively-hood for his pains; no Medicine exceeding ſix pence; and ſome not above half ſo much. But alſo upon any occaſion, either the Patient, or the ſaid Apothecary in their behalf may have free acceſs to any of the aforeſaid Phyſicians.

Note.

That you may be informed where, at any time to ſpeak with ſome one or more of the Phyſicians

above mentioned, at one Mr. Briggs, *an Apothecary by* Aldh-Church, *or near the* Salmon *in* Spittle-fields; *and 'tis hop'd, that in other out parts of the City,* where *there is moſt* need *and moſt* poor, *that ſome of the Honourable College of Phyſicians, will in their Chriſtian care, and compaſſion to the poor, take the like care for the preſervation of paupers, and preventing Mountebanks, Mechanicks, ſilly women, and ſuch like intruders on Phyſick.*

N B.

N B.

NOw I am lanch'd, I expect nothing but ſtorm and tempeſt: but, as yet, all that I could ever hear objected againſt any thing contained in this Advertiſement, was, that the Medicines are *cheap*, and conſequently (as ſome ſuggeſt) not *good*; as if God had not ordain'd things *neceſſary* for the preſervation of the poor, as well as rich. This made the Philoſopher thank Heaven, that it had made all *neceſſary* things *cheap* and eaſie to be attain'd; but all things *dear* and difficult, not *neceſſary*. Beſides, if you conſider that the intent of this undertaking, is in favour of the poor, there will

be little reaſon then for this querulous complaint.

Some again that would fain ſay ſomething, will 'tis likely tell you, the dreſs and ſtile is too plain and poor, too mean, faint and feeble, to contend and meddle with *Goliah* among the Philiſtins. To this, I anſwer, that I did never fancy *new*, affected, and oftentimes non-ſenſick words for *old* matter: Or, to put the Reader to the trouble of learning Greek, only to underſtand the Title page of a Book, lately expos'd to the preſs call'd ὀρθο-μέθοδος: But above all things, I hate that ſneaking trick with daring, doubtful, and difficult *words* to confound *ſenſe*, hoping thereby to make them paſs for *reaſon*: all which, being I think great crimes in our *Methodical* and *Orthodox Chymiſt*, I have endeavour-

deavoured to avoid them my ſelf; or at leaſt, I tell the Reader by another Character, or an, *i.e.* that I am not quite ſo ſilly, as not to be ſenſible of ſo great an errour, where there is no neceſſity or cauſe, but vapouring.

Others, for want of better arguments, and to gratifie their own diſcontents, will it may be cavil at the ſubject matter, eſteeming it below the ſtate and *Grandeur* of a Phyſician, and more fit for ſome waiting Gentlewoman, Nurſe, or Maſter of the Pantry: but this ſavours ſo ſtrong of calumny, deſign and arrogancy; that it ſtinks alive, and ſtands in need of nothing, but contempt and ſcorn to make it more odious; or elſe, I might produce Emperours, Kings and Queens, and the beſt of Phyſicians to be their Judges.

Some alſo peradventure will more gravely argue, from the bad conſequents of this undertaking: but upon better thoughts certainly it will appear to them, that I have done nothing herein to the prejudice of any; the Emperick, the Searcher and Sexton only excepted: and what makes poor people run headlong to Mountebanks, ſilly Women, Mechanicks, Pſeudo-Chymiſts, and their Graves, but that they have no other refuge to flee to in ſickneſs, it being impoſſible for them (they ſay) to pay both for *advice* and *Phyſick*: 'Phyſick 'and Phyſicians, are only made 'for rich men, and wait on 'Princes, and receive giſts of 'Kings, but never thanks, nor 'prayers from him who hath 'no other *Fee*; all which with *Hoſanna*'s may be prevented by ſuch

ſuch an attempt as this; the adviſing them (eſpecially where perſonal advice and viſits cannot be had) to very little Phyſick, but rather to proper *Cordials*, and a *Diet* proper to their Diſeaſe, being the only ſafe, honeſt, eaſie, and effectual way, both to pacifie their juſt clamors, and prevent their dangers in being ruined by bold ignorant practitioners, which underſtand neither themſelves nor Medicines they boaſt of; our Orthochymiſt, and author of the χαλκομέμψις, (as the Learned calls it) being only excepted.

How juſtly herein do the poor complain and tell us, that the Art of Phyſick, which was inſtituted to ſave them, by the corruption of times, and intruders on Phyſick, by neglect of Magiſtrates, and want of perſonal viſits, now ruines and deſtroys

ſtroys them: and that they are deprived of life, by uſing (as they think) the means to preſerve it: Is not Phyſick confeſt on all hands, a pernicious, a deadly, a dangerous thing, if it be not uſed as it ought? Is it uſed, as it ought, without the Phyſician's viſiting the Patient, or the Patient the Phyſician? And is the poor Patient viſited as he ought by the Phyſician? without which, the Nurſe, the Neighbour, the friend and meſſenger that comes from them is the Phyſician; 'tis they indeed act his part: and if theſe guides miſtake their Diſeaſe and Symptomes (as what elſe can be expected) where is Art and Medicine? and is not this the common caſe of Paupers?

For redreſſing of which (where viſits cannot be had) there needs no more than ſuch

a Negative as, *meddle not with Phyſick, or very little: but let nature alone* with a peculiar *Diet*, or only ſome well prepared *Cordials* proper for your diſtemper: And in behalf of the poor, it were to be wiſh'd, that no ſuch thing as *Phyſick*, (unleſs Diet; our *Ambroſiopæas* or Cordial Spirits may deſerve that name) might be permitted them, until Phyſicians be allow'd them, or encouraged by *authority* perſonally to inſpect and viſit them. And that this may not ſeem the bare conceit and opinion of *One*, who may be thought eaſily overtaken with meer *idæas*, whims and ſpeculations (as I really think our Chymiſt is) I could *elſe* produce the voice of authority, and *ſuffrages* of the moſt eminent Phyſicians, for what I have ſaid, although they have not in

a ſet Treatiſe, handled it in this manner; which I readily acknowledge, (if this occaſion would permit) ſtands in need of a greater volumn and more authentick Author: However, that I may a little comply with the mode and humour of times, and ſwagger in print as well as others; give me leave (good Reader) to tell thee, that having been beholden to both Univerſities for my Education, and ſpent in this City alomſt twenty years in the practice of Phyſick; I may I hope, among the croud and crew of votaries that daily attend the ſhrine of *Æſculapius*, be allow'd, *Locum Philoſophandi*; if not, I crave leave for my confidence, and yet, cannot but ſtill remain confident, till ſome more generous hand than *Mempſis* (or in plain Engliſh Doctor *G. T.*) helps the poor to better

better cheer, than a few airy and empty Notions; that I have herein done them *no* wrnog, having given them, in this diſcourſe on Diet, no worſe than I uſe my ſelf, and am ſure will tend much to their preſervation and welfare.

All that I have elſe to add in favour of my ſelf, and for the Errata's of the Printer, is, that from my firſt peruſing a late Book, entituled all in Greek *A Direct* (though in truth an indirect) *method of curing Chymically*; to the time of fitting this for the preſs, was not above eight or nine days; ſo that I hope all my own, and the errors of the Preſs, will at moſt amount to no more than a nine days wonder.

If any one think, I need not have been thus concern'd for this affair, I can tell him, if all men

men had been of this mind, the Book, to which this relates, muſt have eſcap'd without any reproof, which in my opinion ſtands in as much need of correction, as any thing I ever met with, ſince I could diſtinguiſh between Truth and Errour: and the whole deſign of *this*, in oppoſition to *that*, is, to offer a more direct and real way of curing and preſerving the Patient; and if the Chymiſt dare ſay; 'tis no matter *what* we eat, or *what* we drink; I dare upon as good grounds ſay, 'tis no matter *whether we* eat, or *whether* we drink. There is ſomething elſe I could ſay for my ſelf; but that long Apologies have uſually more of ſtick than ſtalk, and like *May*-poles, not only tall and long, but troubleſome and fruitleſs.

But to ſay no more of theſe

Logo-

Logo-Dædali, Gin-cracks, Windmills, and Chymical *Camæra's*; 'tis very obſervable, that *Paracelſus*, and almoſt all that Phantaſtick gang, notwithſtanding their immortal Medicines (as they call them) they dyed young, and in the prime of their age, and not only impartial Hiſtorians, but thoſe that have ſome fancy and favour for them, confeſs that though they performed many admirable, and ſtupendious cures, yet (as 'tis ſuppoſed of the Jeſuits powder) their diſtempers either returned again, or they ſeldom lived above a year or two after, verifying herein the old *Adagie*; *That 'tis eaſie to cure the diſeaſe, if you will* but *venture to kill the Patient*, whom God defend and keep from danger and deluſion is the prayer of their Votary. *T. C.*

Note

Note.

That the few following Dialogues are inſerted only to amplifie, and make more familiar and evident, the intent of this Advertiſement; and to give the Reader a practical proſpect of what is contained in it, and meant by it.

Part

Part the first

By way of

DIALOGUE

Betwixt

Philanthropos, *Eugenius*, & *Lazarus*. } Physician, Apothecary, & Patient.

Laz. I Am glad, Sir, to find you within: I have brought you a water, and desire your opinion of the party that sends it.

Phil. Not to keep you in suspense, without any more ado, there is no *certain* judgement to be given by Urine; whatever is done that way, which so amuseth you and others, is by collusion, fraud and confederacie.

Laz. Why then, Sir, do you Phyſicians permit us to bring our Waters? beſides, there are thoſe, that do undertake to tell us, who, and what the party is; whether they ſhall live or dye, and much more to this purpoſe, which I forbear to trouble you with.

Phil. Well *Lazarus*, take it for an undoubted truth, that they are all but impudent lyes, and contriv'd ſtories to drive on ſome deſign and intereſt: and if you will credit me, ſome of the chief and archeſt of them have confeſt as much to me; beſides, (as ignorant (as you make your ſelf) you cannot imagine ſuch ſilly illiterate perſons, as generally they all are, that boaſt of theſe mighty deeds, and upon enquiry are found to be either conceited Women, or ſome decay'd, bold, ignorant Mecha-

Mechanicks: nay, High way-men, Bauds, and common Strumpets, Gypſies, Witches and Conjurers, commonly call'd cunning men and women ſhould be moſt famous in this profeſſion. Is it to be ſuppoſed, that all Univerſities, Colleges and learned Societies, (as our *Mempſis* will have it) throughout the whole world, could remain ignorant, after the greateſt endeavours they could uſe, as upon Record, and in all their Writings they ſolemnly proteſt they do) if any ſuch thing as theſe perſons boaſt of by Urin, or their Univerſal Medicines, were to be known or attain'd unto?

Laz. Truly, Sir, there is ſomething in what you ſay, and it ſeems to call in queſtion ones diſcretion to believe all that is talk'd of: But I pray, Sir, would

you not have us then bring the Patients water when we come to you?

Phil. Yes, by all means good *Lazarus*, but not with any expectation of conjuring; for though there be no *certain* knowledge of any Disease, nor any *safe* judgement to be given *only* by the Urine; yet it serves often times to indicate or hint something to us.

Laz. If Urine be thus uncertain, and insignificant; I pray, Sir, then how came this custom into such request, and what still continues the repute and use of it?

Phil. All the account I can give you of the original and growth of this errour is, chiefly the ignorance, and credulity of the vulgar, either in not apprehending the devices, secret combinations, and stratagems of these

jugling *Uro-mantick*s; or elſe the peoples miſtake, and fond conceit in thinking the Phyſicians chiefeſt skill lay in the Urine, meerly becauſe they obſerved them to view uſually the water, when they viſited the ſick; and on this miſtake, but chiefly to prevent the *charge* of viſits, as alſo the Phyſicians condeſcention to the impoſition, has occaſion'd the uſe of this pernicious cuſtom. But becauſe there are ſome other errors I would adviſe you of in their proper place, I ſhall conclude this Section, with theſe few directions.

I.

That whenever you viſit the Phyſician, you ever bring with you the ſick perſons water: only that it may be in a readineſs, if the Phyſician ſees occaſion to

require it, but not with any expectation of being reſolv'd any thing that is *certain* and material by it.

II.

Though the Phyſician ſhould omit to *aſk*, yet do not you forget to tell him all you know of the ſick: tell him his age, ſex, calling, complexion, habit of body and conſtitution: his cuſtoms in eating and drinking, and what courſe of life he has led: what time he was firſt taken: whether he has a vomiting, or looſeneſs, or both: whether he ſleeps much, or wants it, or has a cough, ſtitches, or pains in any part: whether his thirſt be great, or he ſweat much, and in what part moſt, or whatever elſe the ſick perſon at that preſent labours under, and complains of; and be ſure you do

not

not conceil what Medicines he has already taken by the advice, or perſwaſions of others; and who they were.

III.

Let your viſits be at the beginning, and firſt onſet of the Diſeaſe, and not be put off till the laſt, which makes the Diſeaſe, not only the more difficult, but dangerous alſo, and oftentimes proves fatal: you may as well, when your houſe is on fire, forbear going about preſently to quench it.

IV.

When you have the direction of ſuch a Phyſician as you ought to confide in; be ſure you *keep* to him, and *punctually* in *every* particular obſerve his

directions; a little error herein, be it in your Diet or Phyſick, may be your death: and run not from one Phyſician to another, though perhaps more eminent and able than the firſt: it being a moſt certain truth, that *Multitudo Medicorum, & Medicinarum*, &c. *A multitude of Medicines and Phyſicians do very often deſtroy the ſick*.—But as to our preſent concern about Diet; take notice: That

I.

All tender, temperate, *ſedentary*, and ſickly people, all Infants, aged, idle and decrepit perſons ought to eat *often*, but yet very *little* at *once*; becauſe much food, (like much fewel thrown upon fire) extinguiſheth their natural heat; and as weak and waſted bodies are to

be

be reſtored by little and little, ſo alſo by moiſt and liquid Aliments, rather than dry and ſolid, becauſe, that kind of Diet does nouriſh ſooneſt, and digeſt, and diſtribute eaſieſt.

II.

Thoſe that have an imperfect health, or are under any manifeſt Diſeaſe, and eat *much*, and get little ſtrength by eating; 'tis a ſign they have uſed themſelves to too *full* a Diet: and the more you cram and cheriſh ſuch bodies; the leſs they ſhall thrive by it, but grow worſe and worſe; becauſe, by much feeding, you do but increaſe the vitiated and bad humours, which ſhould be waſted by Bleeding, Purging, or Abſtinence. And this ſhould caution all good Women, Nurſes and Chymiſts, how they

importune, and impoſe upon ſick perſons, their comfortable, Cordial, and good things (as they call them) and continually encourage the ſick, ſay the Phyſician what he will, to be eating one good thing or other to encourage the * *V. Authorem* * *Archeus*: To reform this, and other unreaſonable cuſtoms in Diet, was inſtituted in Old times, that Order of Phyſicians call'd *Clinicks*, or ſuch as directed the diſeaſed how to order themſelves in ſickneſs, which is now (the more is the pity) left to the diſcretion of every idle, conceited and ignorant Nurſe or Goſſip.

III.

Never, though in perfect health, eat at once, till your Appetite be *quite* ſatisfied: eat not

not till you have an Appetite, and eat not ſo long till you have none, was *Galens* rule, who lived an hundred years without any manifeſt ſickneſs: This Rule alſo the Emperour *Aurelian*, *Cato*, *Seneca*, and all the famous Dietiſts carefully obſerved, and without it eſteemed Phyſick, but an inſipid and inſignificant thing— *When we want our healths, we complain that we have taken cold, or eaten ſomething hard of digeſtion, or make ſome ſuch frivolous excuſe or other; whereas, the real cauſe lyes in a* long continued *diſorderly diet*: 'Tis rare unleſs we offend in quantity, that any food that is common to us or mankind, does offend us by its *Quality*; if there be any ſuch thing as Qualitie, as there is not, ſays *Empſis*.

IV.

IV.

If you have eaten or drank too much at once, uſe ſo much Exerciſe or Abſtinence, before you ſo tranſgreſs again, as will perfectly digeſt the ſuperfluity and exceſs of your former eating and drinking; or elſe there will be a neceſſity of being beholden to the extraordinary helps of Phyſick to prevent Gouts, Catarrhs, Scorbuts, loſs of *appetite*, Crudities, Obſtructions, Palſies, and what not?

V.

If you eat a large breakfaſt, eat no dinner: if you eat no dinner, eat an early ſupper: if you eat a ſupper, eat no breakfaſt: if no breakfaſt, eat an early dinner; and by this means you

you will keep your ſtomack clean, ſtrong and vigorous, and preſerve thereby a good digeſtion, and diſtribution of your food. Cuſtom and company cauſe us commonly (more than thirſt and hunger) to eat and drink: but when hunger and thirſt invite us; 'tis to be preferr'd before occaſion and opportunity: But if you reſolve both to breakfaſt, dine and ſup, let your ſuppers be early and largeſt, your dinners leaſt, and all the time after ſupper (if your occaſions will permit) be diſpos'd to honeſt and innocent recreations and mirth.

VI.

Keep conſtantly to a plain, ſimple, and ſingle Diet: none enjoy more health, and live longer, than thoſe that avoid

variety

variety and curiosity of meats and drinks, which only serve to entice us to our own ruine: Note also, that when you are directed to a Diet, you keep most to those Aliments in that Chapter, which least offend your stomack, and most refresh & please your fancy, to this end let the sick, or some for him, be often reading over the ensuing Chapters for Diet: and if your food be solid, hard or dry, be sure to chew it well, and drink the oftner.

VII.

Begin your meals, with something actually hot, and such things as nourish most, *viz.* things that are sweet, thin, luscious and liquid, moist, slipery, and most passible, as Cherries, Apples, Pears, but above all things Flumory: But all solid, hard,

hard, dry, *acid*, ſower, ſharp and aſtringent meats and drinks are to be uſed laſt.

VIII.

If at any time, yet at meals drink not much at once, rather drink often and little: This will make the meat and drink mix well in your ſtomach; prevent *Fluctuations*, crudities and ſower belchings; alſo (for moſt) morning draughts of ſtrong drinks, and frequent *compotations*, or tipling betwixt meals are to be avoided.

X.

When you are in perfect health and temper, eat and drink things temperate: and when diſtempered and ſick, eat and drink things *contrary* to your

your distemper and sickness, though not contrary to your stomach and appetite: you may gratifie Nature, but not your disease, *v.*8. If your Disease be *cold*, your Diet (though it dislike your fancy) must be both actually and vertually *hot*: and if your Disease or Constitution be hot, your Diet must be cold or cooling; and so of all other Diseases according to the Chapters hereunto annex'd: and ever more remember, that an erroneous, and irregular Diet, will undo, all that the Physician, or Physick can do for you: and *Galen* (a man as much to be believ'd and depended on as *Mempsis*) in his *Tract de Theriac*, affirms all Remedies ineffectual without a due Diet.

X.

The particular Chapters for Diet

Diet (there being variety enough in every Chapter) must be exactly kept to; and no other food made use of, than is mentioned in those Chapters, till the Disease be cured, let standers by, and Dogmatick Chymists, say what they will to the contrary: 'tis keeping to a proper Diet that cures, and without this, they do but *Insanire*, or act like mad-men, that either give or take Physick.

Lastly.

And above all things; devoutly invocate God for his benediction, without which, neither *Paul* nor *Apollo*, Galenist nor Chymist, Food nor Physick can do any thing; as is more amply thus signified in the words of *Sirac* to his son *Jesus*: *In thy sickness pray unto the Lord, and he will make thee*

whole: Leave off from ſin, and order thy ways aright; and cleanſe thy heart from all wickedneſs: Then *give place to the Phyſician; for the Lord hath created him: the hour may come that their endeavours may have good ſucceſs: for they alſo ſhall pray unto the Lord, that he would proſper that, which is given for the prolonging of life: for the Lord hath created* food *and Medicines out of the Earth, and he that is wiſe will not abhor them: and he hath given men ſkill, that he might be honoured in his marvellous works; for, of the Moſt High only cometh Healing.*

Phil. But to come a little nigher the buſineſs I aim at: pray tell me *Eugenius*, what ſick people have lately been with you? and how mannage you that affair of Paupers?

Eugen. There was with me juſt

juſt now a Lazar, ſo afflicted with the Bloody flux, and ſo extremely indigent; that he has neither houſe nor home, friend nor money, and what to do with him, I know not.

Phil. Give him two or three drops of the *Doctors Pſeudo-chymical, Alexi-ſtomachon*: A good draught of Pepper-poſſet, Egg-caudle, Mace-ale, mull'd Sack, or burnt Claret; it may be will do as well.

Eugen. But, Sir! the man is almoſt dead, and ſtarv'd with cold and hunger, and has no two or three ſhillings, nor farthings to buy the Doctors drops, or a bit of bread!

Phil. You muſt reſolve then to relieve him, or let him dye.

Eugen. That's a hard ſaying: I am loth he ſhould periſh, and yet to relieve all that *may* on

this account come to me, is to ruine my ſelf.

Phil. That's more than you know *Eugenius:* Providence is not ſo dead and dull a thing, as too many make it: he that bad the young man ſell all he had, and, *&c.* knew how to recompence his Faith, and confidence in God: beſides, you and I, have our names for nought, if we look *no* further than ſelf and intereſt: Be but you *faithful* in not impoſing upon poor; and careful in ſerving and ſaving the Patient, (be he poor or rich) and never queſtion an honeſt ſatisfaction: As Paupers *cannot* pay, ſo alſo, prudent and generous Patients *will not*, let Art and Induſtry go unmaintain'd.

Eugen. Wou'd you have me then, Sir, give him Phyſick *gratis?*

Phil.

Phil. I, I, *Eugenius*; good convenient food and money too; if you are convinc'd he is ſuch a real pauper, as he ſays he is; or elſe all the *Alexi-ſtomachons*, *Polyceas*, *Panaceas*, and *Ambroſiopæas*, that you, or the Hermetick *Doctor* can give him, will do him little good: here, bid him provide him a good warm lodging, and buy himſelf a pound or two of Rice, and let him *torrifie*, or parch it a little, as he is to uſe it, in a hot fire-ſhovel or frying pan; or bake it for bread with a few Seeds, Nutmeg, Pepper or Cynamon, and eat nor drink any thing but Rice, thus prepared with ſcalded Milk, or Milk and Water, for ſeven or eight days, and your Patient, *Eugenius*, may live, to deride, and laugh at all the twelve-penny drops of Chymiſts, and charitable cheats of

poor needy Mountebanks and Mechanicks.

Eugen. Would you have me, Sir, uſe nothing elſe but Rice? 'Tis a great diſeaſe he labours under, and methinks Rice ſhould not maſter it.

Phil. If it does not; give him often a doſe of honeſt *Diaſcordium*, or (if that ſhould fail) of our Hypnotick tincture, and Cordial Spirits: But you forget, *Eugenius*, that I told you, *great diſeaſes may be cured by keeping to ordinary* Medicines *proper for them.*

Eugen. But Rice, Sir, is no Medicine: 'tis ſo common a food, that I wonder you ſhould count it for Phyſick any more than Bread!

Phil. I count Bread, and every thing we eat and drink Phyſick, provided it be *contrary* to a Diſeaſe: For inſtance, if

if inſtead of a looſe and moiſt belly, your Patient was troubled with a hard, dry, and coſtive belly; what Medicines? what *Alexi-ſtomachons* and *Panpharmacons* can do more, if ſo much, as ſuch meats as moiſten the guts and ſtomach? *&c.* Pruens, Pears, Apples, Butter, Oyl, Watergruel, Flumory, French barly, Spinage, and many ſuch like moiſt and anodine Aliments, of which hereafter: and when the bowels and ſtomach are over moiſt, relax'd, and ſlippery as in your preſent Patient; what can Phyſick do more than gradually, as Rice does, both heal, alter, bind, dry and ſtrengthen; eſpecially as it may be cook'd? And you would find it, *Eugenius*, a hard task to tell me of any one Diſeaſe, that I cannot hope to *relieve* or cure by a proper Diet,

and very little elſe, as ſafely and ſurely, though not perhaps ſo *ſuddenly*, as the proudeſt Medicine the Chymiſt can produce.

What Diſeaſe is there that proceeds not from ſome of the ſimple or compound *qualities*; and though no man is ſo compleatly wiſe, as to explicate them in all their cauſes and effects, which makes *Mempſis* abſolutely deny, their is any ſuch thing as *qualities*, which is *no leſs* abſur'd, than to affirm there's no ſuch thing as Summer and Winter, or Fire and Water, becauſe in all things we know not their cauſes and effects, and yet 'tis certain, they really exiſt, and are (by the Suns abſence, or more immediate preſence) made up of ſuch qualities, as we call, hot, dry, cold and moiſt: and as certain 'tis, that

that all eſſential Diſeaſes are cauſed, and all Medicines cure thoſe eſſential Diſeaſes, by ſome or all of thoſe four *qualities*, hot, cold, dry or moiſt: And what meats are there not, as well as Medicines, that are not in one degree or other oppoſite to thoſe cauſes? And if ſo, as ſo it is, what hinders then (as ſtrange as the Chymiſt makes it) that food may not perform thoſe cures, and if you pleaſe, not improperly be call'd Phyſick, there being this only difference betwixt Food and Phyſick, that in health Nature, *i. e.* his *Archeus*, requires things *Homogeneal*, or of *like* qualities and temper to its ſelf; but in ſickneſs, things *Heterogeneal*, or of *contrary* qualities to the *Diſeaſe*, the neglect of which abſolute and neceſſary diſtinction makes the Chymiſt ſo ſceptical as he is.

Of

Of ſuch force and power is food for the preventing and curing Diſeaſes, that I could name you no meaner a Maſter of Phyſick than *Avicen* himſelf, who cured (to uſe his own words) innumerable Diſeaſes by Diet; and eſteemed it ſo honeſt (as indeed it is) ſafe, eaſie, pleaſant, and uſeful a ſcience, that no good, nor wiſe men (but the Chymiſt) would neglect or undervalue it: However, if Diet ſhould, (as in ſome ſudden and great Diſeaſes, it ſometimes does) prove ineffectual, you are hereby no more prohibited the judicious uſe of greater Medicines, in ſuch great and violent Diſeaſes, than the blowing up houſes, to prevent and put out fires, when ſuch natural and rational helps as water will not do it. And that I may no longer detain you from

from what at firſt I moſt intended; I ſhall without any more ado, in ſeveral diſtinct Chapters propoſe you a proper Diet for Diſeaſes; by the help of which, our Cordial Spirits, *&c.* I can with the ſatisfaction of a good conſcience aſſure the Reader, that he may ſafely, and with good ſucceſs (eſpecially where the Phyſician cannot viſit the Patient) practiſe on himſelf, and avoid the danger of putting themſelves into the hands of *Pſeudo-Chymiſts*, ſilly Women, Mountebanks, Mechanicks, Fortune-tellers, and ſuch like cheats. And to do this, there needs not much more, than to be directed, or have the opinion of ſome honeſt and able Phyſician, whether your Diſeaſe be mixt, or comes immediately from a hot, a cold, a dry, or moiſt cauſe,

and

and then, as you are directed by theſe enſuing Chapters; to uſe a *mixt* or *ſimple* Diet *contrary* unto that cauſe.

CHAP. I.

Treats of a Cold *or cooling Diet, for* Hot *Diſeaſes and Conſtitutions.*

THere is nothing that we can think on, that belongs to Aliments ſo abſolutely neceſſary, ſo good cheap, and eaſie to be attain'd, as *water*, without which the whole Univerſe muſt ſtand ſtill, or run into immediate confuſion.

It's peculiar prerogative is, to moiſten, cool, relax, relieve eaſe pain, evacuate, thicken, thin, and contributes ſomething to all the active and paſſive

ſive Qualities, Dryneſs, only excepted: By its cold and moiſt Qualities it quenches Choler, and Lenifies ſharp, acid, ſalt, and aduſt humours, and relieves all inflamations, inward and outward, and is the only potent refuge for all volatil, ſaline, thin and ſharp bloods.

A glaſs of good ſpring Water, with a little toaſt, and a little loaf-ſuger mix'd, is a very good mornings draught, for all hot, lean, ſanguine, cholerick and hectick perſons. So is Water-Caudle made thus: Take three pints of Water, boil in it a little Roſemary or Mace, till it comes to a quart, then beat up an Egg and put ſome of the ſcalding hot water to it, then give it a wame or two; aad with a little Sugar, drink it hot or cold; three pints of Spring Water put to one pint of

of Milk with Sugar-candy, or double refin'd Sugar, is a drink that Princes may, and do often refresh themselves with. So also is running Water with a Lemon, and some part of the Rine slit into it thin, and a little Sugar and Wine put to it; or Syrup of Rasberries, Baum, Violets, Mint, or Clove-gilly-flowers; you cannot take too much of it, in ardent Fevers out of a bottle cork'd close, and a quill run through the cork to drink out of: Note, that raw cold Water, in Fevers, Inflamations, and Cholerick Thirst, being drank at once in great quantity may cause obstructions, and many dangerous Diseases, as Dropsies, *&c.*

But if you first boil well the water and use it after it is again perfectly cold, instead of obstructing it will deobstruate, or open obstructions,

ſtructions, and may thus be given at any time, in all ſorts of Fevers, either malignant or ardent, eſpecially if a little White-wine Vinegar be mix'd with it.

That Water is beſt, which is inſipid, or without taſte, clean, light and bright; but to make bad water good, and good water better, boil it well, and then let it cool again before you uſe it.

Of Water is made Water-gruel (the ſick man's Food and Phyſick) when the *Archeus* abhors all *Cordials* and high Diet: this is ever very acceptable and pleaſing, and conſequently, not to be neglected by *Mempſis* himſelf, there are theſe ſeveral ways of making it:

Take two pints of River or Spring Water, boil it firſt, and then let it cool again; then put to it a due proportion of Oat-meal,

meal, a handful of Sorrel, and a good quantity of pick'd and well wash'd Currants, (eston'd Raisins of the Sun, and other ingredients, as the Disease will permit, may also be added) tye up these ingredients loosely in a fine thin linnen cloth or bag: boil them all well together (with or without a little Mace, Nutmeg, Rosemary, &c. as occasion offers) when 'tis sufficiently boil'd, strain the Oat-meal, and press out all the juyce or moisture of the Currants and Herbs; throwing away the husks; as you eat it, sweeten it with a very little Sugar, Salt, Butter, and fine Manchet may be added, unless the Disease be very acute: Or,

Take a quart of water, put to it a spoonful or two of Oat-meal, and a little Mace, when it is sufficiently boil'd, put in it

it ſeven or eight ſpoonfuls of white, or Rheniſh-wine, to make it more nouriſhing (if the Diſeaſe will bear it) beat up an Egg with a little Sugar, and put ſome of the hot liquour to it, and then give it a walm or two: Or,

Take Tamarinds or Pruens, waſh them in ſeveral Waters, then ſtone them, and cut them ſmall; boil them in a ſufficient quantity of Water and Oatmeal, and ſtrain the juyce from the fleſh, as you did the Currants, and add to it a little Sugar when you eat it.

All ſorts of Broths, Ptiſans, and Suppings made of Barley clean pick'd, hul'd, and waſh'd in many waters, is very pleaſing to perſons ſick of hot Diſeaſes; So are all tart, ſharp and ſowre things, as Verjuyce, Barberries, Vinegar, Gooſeberries,

Cervices, Oranges, Lemons, dryed Grapes, or our common red Cherries dryed, quench thirſt, cool, cauſe appetite, and pleaſe moſt ſick Pallats, Sorrel, is a moſt noble and uſeful plant; Poſſets made of it, are excellent in ardent or malignant Fevers, the Green-ſauce made of it, is the beſt of all Sauces for Fleſh, Gooſeberries not full ripe, ſcalded, and eaten with good Water, a little Sugar and Roſe-water, Marmalade of Gooſeberries is alſo a dainty repaſt for weak and ſickly perſons, ſo is their Quideny, the Quideny of Currants, both white and red, do the like; ſo do Barberries either preſerved, or in the conſerve, and many ſuch like dainties made by ingenuous Gentlewomen; Tamarind Poſſets are alſo very pleaſing, and profitable in all hot

hot Diſeaſes: 'Tis made thus:

Take three pints, of two quarts of Milk, boil in it about two peny worth of Tamarinds (which you may buy at the Apothecaries) until it turn the Milk, then ſtrain it from its Curds: Thus is made White-wine, Rheniſh, Lemon, Orange, Sorrel, Pippin, and all Poſſets made of ſowre things, which are excellent in Fevers, and all Diſeaſes coming of Choler; Vinegar Poſſets will do as well as any.

Apples quodled, and eaten with Water, Sugar and Verjuyce, are grateful to a hot and dry conſtitution: So Pruens ſtew'd with Sorrel, Verjuyce, or Juyce of Lemon, Endive, Succory, Dandelyon, Spinage, Beets, Purſlain, Borrage, Bugloſs, Violet, Strawberries, Cynqfoyl, Raſpeberries, Mulberries,

Burnet, Quince, Plantain, Dampſons, Lettice, Cucumbers, Eggs potch'd into Water, Vinegar or Verjuyce, and eaten with Sorrel ſipits or Vinegar, and fine Sugar may be permitted perſons, whoſe Diſeaſe is not acute, or Eggs beaten in a Platter with Butter-milk to a moderate thickneſs, and ſugar'd is alſo excellent.

Two-Milk Poſſet: that is, boil a quart of Milk, to this put a pint of Butter-milk, take off the Curd, and you have a pleaſant Poſſet: This Bocheet made of Ivory is alſo excellent.

Take Spring-water three pints, boil it away to two; when it is cold, put to it one ounce of ſhavings of Ivory, a few Coriander, or Carryway-Seeds; you may add alſo as many bruiſed Currants as Ivory,

put

put them all in a Tin Coffee-pot, adding as you think fit, a little liquoriſh, and let them ſtand ſimpering by the fire, four or five hours, then ſtrain them, and keep the liquor in the pot to drink when you will as Coffee; to make it a more pleaſant repaſt, you may put a little Rheniſh-wine to it, and dulcifie it with a little powder of white Sugar-candy. Cullis, and Jelly of Ivory and Harts-horn is a good Reſtorative Diet; for hot maciated perſons, make it thus:

Take a Chicken or young Cockerel, Pheaſant, Snipe, or Wood-cock; thoſe that have not too much money, may take Hogs feet, Lambs, Calves, Pigs-pettitoes or Trotters; or take the bones of Veal, Mutton, Hens, Pullets, Capons, *&c.* which have ſinews ſticking to them; Boil all, or any of theſe

in the water wherein French Barley has firſt been boiled, throw away the Barley, and add to the Water ſome ſhavings of Ivory, and a few Currants, or eſtoned Raiſins; when the broth is throughly boiled, ſtrain it, and when it is cold it will Jelly; take from it when 'tis cold all the fat from the top, and dregs at bottom; and to a Porenger of this melted, put the yolk of a new laid Egg beaten up with the Juyce of an Orange, and a little Sugar, and let it ſtew gently a little while, and ſo drink it.

Note,

That all ſalt, and bitter, and very ſweet things; and all hot and dry things, are to be avoided while you uſe this diet, and are adviſed ſo to do by your Phyſician

Phyſician, as Pepper, Ginger, Cynamon, much Salt, Tobacco, Brandy, and wine unleſs mix'd with Water, ſtrong Beer and Ale, and meat eſpecially much roſted, and very fat: But cooling Odours, *as Vinegar or Water, wherein Roſe leaves, Violets, or any ſweet temperate Herbs have been ſteep'd; or a turf of freſh earth often ſmelt to; or to receive much the ſent of Cow-dung is good and neceſſary for hot blooded people.*

CHAP. II.

Treats of a Hot *Diet, for* Cold *Diſeaſes and Conſtitutions.*

THE intent of hot Aliments is to heat and dry a cold and moiſt Conſtitution; to cheriſh and reſtore our Native heat, when it is deficient, by any cold accident or diſeaſe. If Food vertually hot, exceed the ſecond degree of heat; as Garlick, Onyons, Muſtard, Radiſh, Brandy, *&c.* It may not then improperly be called Phyſick; and more fit to be uſed ſo, than as food; and though our bodies are beſt preſerved by things con-natural, or moderately

derately hot; yet when we do accuſtom them to things immoderate, as much Wine, Brandy, Tobacco, *&c.* We ſeldom long eſcape death, or ſome great diſeaſe: But away with theſe diſtinctions of qualities, ſays *Mempſis*: All that concerns this Chapter, is to mind you of ſuch things as are *contrary* to a *cold* diſeaſe, a faint, weak, vapid and watery blood: and 'tis endleſs to aſſert all that may be ſaid on this ſubject: I ſhall therefore only ſingle out ſuch as are ſufficient. This Cullis is counted excellent.

Take a large Cock, Capon, Sparrows, Partridge, Snipes or Wood-cocks, boil all, or any of them, in a gallon of Spring-water, till they fall in pieces, or come to a Pottle: then take off all the fat when 'tis cold, and

put

put to it two quarts of White-wine, and then boil it again to a Pottle: then clarifie it with two or three Whites of Eggs: then dulcifie and Aromatize it, with about a quarter of an ounce of Cinamon grosly beaten, and about four ounces more or less of fine Sugar: colour it with Saffron, and perfume it with a grain or two of Musk, or Amber-greese; and to make it more cordial and costly, add to it confect. of Alchermes, and Hyacynth, q. v. strain it through a gelly bag two or three times, and eat it alone; or mix it with other broths. Or,

Take Calves-feet, Cow-heel, fresh Pig-pork, Veal or Trotters, let them simper ten or twelve hours by a soft fire, in a sufficient quantity of Spring-water,

water, with Mary-golds, Roſemary, Time, Savory, Sweet-marjoram, Mace, or Cinamon: when 'tis almoſt boil'd enough, add to it a cruſt of bread, then ſtrain it: To make it more nouriſhing, put to it, as you eat it, the yolk of an Egg and Sugar. Or,

Take a quart of Sack, burn it with Roſemary, Nutmegs or Mace, then temper two or three new laid Eggs, with four or five ſpoonfuls of it: Give it a walm or two with the Eggs, and add to it Sugar to your content: Thus alſo for cheapneſs it may be made with Ale, ſtale-beer or Sider: Or,

Take two or three ſpoonfuls of Brandy: put to it a pint of Ale, boil the Ale and ſcum it, then put to it Sugar and drink it; Or,

Take

Take three or four leaves of Sage; twelve leaves of Garden, or Sea-ſcurvy-graſs, ſhavings of Horſe-radiſh root, as much as will lye on a ſhilling, Raiſins of the Sun eſton'd, *Num.* 20. put them into a quart bottle of Ale or Beer, after two or three days you may drink it conſtantly for your ordinary drink againſt the Scurvy, Dropſie, Green-ſickneſs, or any cold Diſeaſe.

Egg-caudle, and all ſorts of broths, Bocheets, Caudles, Culices, Jellies, and liquid Aliments, made with Fleſh, Eggs, Sugar, Sweet-fruit, Wine, or Aromatick Spices, nouriſh more and ſooner than things that are ſolid, and in the ſubſtance, and on this account, no diet can exceed Eggs eaten any ways.

Take

Take any fleſh reer-roſted or boil'd (Mutton is beſt) preſs from it the Juyce or Gravy: let it ſimper over a ſoft fire, with ſo much white or Rheniſh Wine, as there is Gravy: to which add the yolk of Eggs as you ſee occaſion, Sugar, and a little Cinamon, Nutmeg or Mace; drink often four or five ſpoonfuls of it, or eat it with crums of fine Manchet, or Naples Bisket: The bottom of any well-ſeaſon'd Veniſon Paſty, or meat Pye; ſtew'd in a ſufficient quantity of Wine and Water, or Ale and Water, or Water only makes a good ſtomach Potage.

All Aromatick Plants, all exalted Sauces with Anchovaes, Saffron, Shalots, Pepper, Ginger, Cloves, Cinamon, Nutmeg, Mace, Muſtard, or Horſe-radiſh roots,

roots, Chervil, Cresses, Mint, Peny-royal, Taragon, &c. Steept, slic'd or shred into Sack, are good Sauces for cold and crude stomachs.

Note.

That Ambrosiopœa's, or our Cordial Spirits, much Flesh, and good Wine moderately taken, may be used while you are under this diet: Rich aromatick scents, odours, and perfumes are also excellent: Galen *counted them the solace and support of his life: The sauce and food of his Spirits; and that Reverend Divine, the learned* Hooker, *found them so to fortifie nature, that he could not live without them: And certainly, most distempers incident to a cold and moist brain*

brain (the original and prime cause of most diseases) are prevented, relieved or cured by Aromatick Odours: these and good Air, are says, ('tis Hippocrates, *I think) the* ἀφορμὴ κακῶν, *charms against all evil.*

CHAP.

CHAP. III.

Treats of a moiſt diet for dry diſeaſes and conſtitutions.

MOſt of thoſe things mentioned in the firſt Chapter againſt *hot* diſeaſes, may be uſeful alſo againſt *dry*, becauſe ſuch diſeaſes as are hot, are generally alſo dry; and therefore it is, that moiſture and dryneſs are counted paſſive qualities: But beſides what are already mentioned in that Chapter, there's nothing can come in competition with *Milk*: and had Gods providence confined us only to this Aliment, and bread

bread we had no cauſe to complain of his bounty.

'Tis generally ſuppos'd to be of a cold and moiſt temper; but being nothing elſe but white-blood, I rather think it (as blood is) temperately hot and moiſt, and ſo like the blood of our bodies, that nothing can exceed it for nouriſhment, and therefore 'tis that Milk in acute diſtempers is accounted offenſive, unleſs alaid with water: Aſſes Milk for Medicinal uſe is in greateſt repute, becauſe 'tis not ſo thick, to obſtruct, nor ſo thin as not to nouriſh: both which may be performed by Cow-milk, either by taking from it the Cream, call'd Fleet-milk, or putting to it a due proportion of Whey, eſpecially if the Whey be firſt well boil'd, and put to it cold, and then it

will anſwer all the intents of Aſſes-milk : But ſuch as are ſound, and under no manifeſt diſtemper, ſtand in no need of theſe cautions and directions, nor can err in eating it, only obſerving : 1. That they do not eat it raw and cold, when they are hot : 2. Not to eat it on a full ſtomach, or mingled with other meats: this makes children ſo ſubject to Worms: 3. Uſe no violent motion immediately after it. — A draught of warm Milk from any Cow; ('tis but conceit and opinion to count on a red-Cow, more than a red-Woman : the brown and black of both Kine are beſt, ſo that they are young, well fed, and well fleſh'd) their Milk, I ſay, taken in bed about an hour before you riſe, is an abſolute refection for a hot,

lean

lean and dry conſtitution, if you put a little Sugar, or Salt in it, you need not fear its curdling or corrupting. This trifle made of Milk is pleaſant: Take a quart of Milk; boil in it a blade of Mace: then take it from the fire, and diſſolve in it two or three ſpoonfuls of fine Sugar: then when 'tis blood-warm, put to it about a ſpoonful of Runnet, ſtir it, and diſh it out for a wholeſome repaſt: ſome do it with Cream inſtead of Milk, they are both good: There are many of the like nature, which this ſhort Eſſay will not permit of.

Fiſh of all ſorts is alſo cold and moiſt, eſpecially thoſe that live in freſh waters, but Fiſh that dwell in ſalt waters, and among Rocks, and gravel Rivers are beſt. Freſh-cod,

Whiting, Shads, Place, Flounder, Sole, Bream, Barbel, Smelts, Carps, Gudgeon, Pearch, Pikes, Roche, Mullets, Jacks, or broths made with theſe, and Oyſters, Cockles, crums of bread, and yolks of Eggs are fine feeding for ſick maciated people.

Fruit of all ſorts, Pears, Apples, Prunes, *&c.* Stew'd, roſted, boil'd or bak'd, are good alſo againſt dry Diſeaſes; Carrots, Cowſlips, Purſlain, Letice, Aſparagus, ripe Mulberries, Spinache, Strawberries, Dates, Violet leaves, Sweet-almonds, Mallows, Beets, Endive, Succory, Borage, Burnet, Liquoriſh, Scorzonera, Raiſins, Currants, Whey, Wheat, French barley, Oatmeal Puddings, Frumety; but above all things Flumory, the worth of which is known

to

to few: 'tis made thus: Take half a peck of Oatmeal, take from it the ſuperfine flowre, put it to ſoke three or four days in a ſtand, or any earthen Veſſel, with ſo much water as will more than cover it, ſhift the water every day to take away the bitterneſs of the Oatmeal, let it ſtand in the laſt water till it ſowre: and when you would uſe it, ſtir it well together, and ſtrain ſo much as you would uſe at once: then boil it up to the conſiſtence of a gelly, and eat it at any time cold or hot, with a little White-wine or Sugar, Sack, Claret, Sider or Oat-Ale; though it ſeems worſt, that ſort of Flumory is beſt which looks cleer and ſheer, and taſtes ſharp and ſowre: Thus alſo may be made Flumory of Wheat, Rice, French barley

barley, &c. Frogs and Snailes are counted good food in *France*, ſo may Toads, Spiders, or any Vermine, if they come from thence: Our Engliſh Hens, Cocks, Veal, Lamb, Chickens, Kid and Capons, are, I think, every whit as good for ſaline, hot and dry bodies: If your Lamb and Veal be very young, you ought to ſtick it with Cloves or Roſemary, as you do Beef; and it eats more pleaſant, and is more wholeſome. The brains of moſt Animals are over moiſt and Phlegmatick: But the Rumps, Tails and Tongues of all Beaſts, (but one) are temperate and reſtorative. The Lungs alſo of Fleſh and Fowl are good for hot and dry conſtitutions: So are the Eyes, Gizards, Sweetbreads, and feet of moſt creatures,

tures, eſpecially boil'd. Caſſia or Currants boil'd in Chicken or Veal-broth, cools, moiſtens, and looſneth the belly: This is alſo a good, cool, moiſt, cheap and nouriſhing potage: boil any Mutton or Veal in water, with or without Oatmeal; when the Meat is a little more than half boil'd, put in it a bundle of ſweet Herbs, and the green leaves of Marygolds, Sorrel, Spinage, Lettice, purſlain, Violet, and Strawberry leaves: add to theſe a ſufficient quantity of the tender part of Aſparagus, or a good quantity of green Peaſe will do as well, eſpecially if you bruiſe ſome of them before you put them in: Or boil Damask Pruens in two quarts of water; after they have boil'd a quarter of an hour,

put to them a ſaucer full of wheaten bran; let your bran only ſteep in the hot water till 'tis cold, then ſtrain it, and ſweeten it with Sugar, and drink it frequently: Or ſteep a pound of Pruens, and a very little Liquoriſh in three or four pints of cold water, thirty or forty hours, and drink it for common drink: Or this Emulſion: Take Raiſins of the Sun ſton'd, and Currants of each a ſmall handful, Lettice and Purſlain ſeed of each bruiſed two or three drachms, boil them in a Gallon of Spring water to a Pottle; then blanch two or three ounces of Almonds, and bray them in a ſtone Morter: ſtrain the liquor, and put into it the Almonds; then ſtrain it again, and with fine Sugar make an Al-

Almond Milk, and drink it blood warm, as often as you will. In ſhort, nothing moiſtens the body more than much ſleep, eaſe and reſt, and living in ſuch a moiſt Air as *Lambeth-marſh*, *Hackney*, or *Dengy hundreds*: And though that Air is ſimply beſt, which is moſt ſerene, clear, ſharp and dry; Nay, our Native Air, though by its ſimpathy with our firſt matter, often times moſt repairs and mends our decayed Natures; yet ſometimes a groſs, thick and moiſt Air, or indeed any Air oppoſite to the Diſeaſe we labour under, muſt by us always be reputed beſt: it being a ſure rule that all things cure beſt by *contraries*, be it Air, Aliments, Food, Phyſick, or any of the non-naturals.

Note

Note.

That while you are directed this Diet, all things are to be avoided, which are forbidden in the first Chapter.

CHAP.

CHAP. IV.

Treats of a drying diet, for moiſt Diſeaſes and Conſtitutions.

BRead, is ſo inſeparable a companion of life, that neither ſound nor ſick can ſubſiſt without it; and did I not ſtand in awe of time, and feared prolixity: I would write its Paragraph, and make mankind ſenſible, how with this, Milk or Water, and very little elſe, we might contemn the curioſities of a Court, and encounter with death it ſelf. *Epicurus* (that Cormorant and Monſter of men) only with his μάξα καὶ ὕδωρ could entertain himſelf ſo well; that he could diſpute felicity with Kings: and

and in his morals tells us, that when he would entertain himſelf more ſplendidly, he mended his chear with a little Milk, and found ſo much ſatisfaction by it, that he bids defiance to the pleaſures, which the ignorant and ſenſual world ſo much like, and cry up in magnificent feaſts, great entertainments, rich Wines, coſtly Meats and Junkets: and certainly ſays our wiſe man, moſt that have addicted themſelves to variety, extravagancy and exceſs, have thereby either loaded themſelves with new cares, or contracted new vices; and ſo become obnoxious to various and great troubles, and frequently commit Rapines, Cheats, violating Juſtice, Faith and Friendſhip, and many times precipitate themſelves into grievous

Diſeaſes

Diſeaſes, loſſes and diſparagements; which by Frugality, Temperance and Sobriety they might have avoided: Nature requires little, opinion much, and he that has not this faculty of abdicating from his deſires, his mind is like a Veſſel full of holes ever filling, but never full; and to him, that is not ſatisfied with a little, nothing will ever be enough: and whoſoever covets no more, than that little he enjoys; however the world (deceived by vain opinion) may account him poor, yet he really is the richeſt man alive; and the way to make ones ſelf truly great and rich, is not by adding to ones riches, but by detracting from our deſires; and what reaſon is there, then ſays our brave Philoſopher, that any man ſhould ſtand

in

in fear of Fortune, or court it's favour, ſince few or none are ſo poor, as to want long theſe things, or ever was reduced to a lower ebb, than Sallets, Bread and Water; nor know I, whether more than this, with a quiet mind, and good appetite, (without which none need eat) is worth contending for. How many by high drinks and dyet, riot, and luxurious compotations have dyed on their Cloſe-ſtools, expired in privies, and took their leaves of this baſe world over a Chamber-pot, or at leaſt, only out-liv'd the conflict, with Gouts, Palſies, Catarrhs, Surfeits, and many other ignominious Diſeaſes: and what great matter can be expected in Church or State, from that man whoſe joynts are infeebled, his

his ſinews relaxed, his head clowded, eyes bleered, and mouth full of curſes and clamours, and all by reaſon of debauchery, exceſs and luxury; which chokes rather than cheriſheth Nature, and clogs the Veins and Veſſels with ſuch ſuperfluous moiſture, that no Meats nor Medicines can command thoſe unmanly Diſeaſes, that are the effects of it: and though Bread will do as much as any thing, yet, unleſs temperance, abſtinence, or a ſpare diet be joyned with it, all that Phyſick or Food can do is in vain. No perſons are more offended with Crudities, Worms, Fluxes, and Defluxions than thoſe that eat none, or too little Bread: No Fleſh, Fiſh or Fruits that we can feed on, but putrifie and convert

to

to ſlime and water for want of it: No country, no place, no people; (in ſome ſort or other) are without it: Some bake it, ſome broil it; others fry, toſt and boil it; ſome make it of dry'd Fiſh, ſome with roots of Plants, and Barks of Trees: ſome with Seeds, Nuts Acorns: Among our ſelves 'tis made of Barley, Rye, Oats, Miſceline, Wheat; of all which Barley Bread is worſt, and Wheaten beſt, eſpecially if it be not too fine, and without leven, or ſpoil'd in making or baking: The crum is beſt for Cholerick, the cruſt for Phlegmatick and moiſt conſtitutions; or they may eat it toſted: the newer it is; the more it nouriſheth; the older it is, the more it drys: I have known Children cured of the Chin-

cough,

cough, by drinking little, and eating much Bread; 'tis good alſo againſt the Rickets: and the reaſon why Fluxes, Surfeits, Fevers and many other Diſeaſes, are ſo rife in Fruit-time, is, becauſe Bread is not eaten with them: the more moiſt and liquid our meats are, the more Bread is to be eaten with them: dry houſhold Bread, Manchet or Biſket, eaten for a Breakfaſt, for Supper or laſt at meals, with a little Wine, is the only refuge for Rheumatick and moiſt conſtitutions. *Galen*, by much ſtudy, was troubled with diſtillations, but preſerved himſelf many years by eating no other Breakfaſt or Supper, than Bread dipt in Wine, and with good Odours. Rice made into Bread, or dry'd in an Oven, and ſteep'd

in Wine or ſtale ſtrong Beer, and then boil'd or bak'd with a little Pepper, Seeds, or Cinamon is good, ſo are all ſpiced, and Aromatick Aliments: Eggs roſted and eaten with Pepper, much Salt or Cinamon, and a glaſs of Wine or good Drink after them, nouriſh and dry much: All Wild Fowl, Partridge, old Pigeons; Ducks and Geeſe; Stares, Thruſhes and Black-birds; Larks, Sparrows; Teel and Widgeon, Rabbets, Beef, Mutton, Veniſon and Hare dry roſted, dry up Rheum: Broth made with Rabbets, Rice, Sorrel, Sage, Sparrows, *&c.* All ſowre things alſo dry much, as Vinegar, Verjuyce, Orange, Lemon: Allum poſſet is incomparable for a gargel to hinder defluxions, or take it inwardly in hot

and

and moiſt diſtempers: Make it thus: Take a lump of Roch-Allum, put it into a quart or two of boiling Milk, ſtir it till it is very well curdled; take off the curd, and drink it hot, in malignant and putrid Fevers: Broths made of China and Sarſa; or let all your Beer and Wine be drank out of a *Lignum Vitæ* cup: Some have abſtain'd from all manner of drink, for many months: there are many other things that might be added to dry a moiſt Diſeaſe and Conſtitution, which we omit, becauſe moſt of the Diet in the ſecond Chapter againſt cold Diſeaſes, may be uſed here as a drying Diet.

Note.

That our Ambrosiopæas, *or Cordial Spirits, at, after, or before meats may be used, while you are under this diet: But Milk, much Sugar, much Drink, and all moist things, mentioned in the third Chapter must be omitted; But* Abstinence, *a spare diet; much exercise, little sleep, especially in the day-time, and presently after feeding is pernicious, for fat, Phlegmatick, and moist bodies; for*

for hot, lean and dry bodies 'tis neceſſary, eſpecially in Summer and hot Seaſons.

The Concluſion.

And the ſumm of all is this: when a Pauper and ſick perſon comes to me; I direct him (if any) no more Phyſick than is abſolutely neceſſary; next I bid him keep a proper diet, or take a proper Cordial againſt his Diſeaſe. If his Diſeaſe comes from a hot cauſe, I bid him *keep* (till he

he *recovers*) to the Medicines and diet belonging to the firſt Chapter. If from a *cold* cauſe, then to uſe no other Diet and Medicines than is contained in the ſecond Chapter. If from a moiſt or dry cauſe, then to the Diet, and Directions in the third and fourth Chapter. If Diet and our Cordial Drinks do not do, then I recommend them to the Stove and Artificial Bath, mentioned in the ſecond part of theſe Dialogues; and if then, and there they mend not, you may conclude

clude their caſe deſperate and more fit for the Divine than Phyſician.

Finis part the firſt.

Miſcelanea Medica:

OR, A SUPPLEMENT TO Kitchin-Phyſick;

To which is added,

A ſhort DISCOURSE ON STOVING AND BATHING:

WITH

Some tranſient and occaſional Notes on Dr. *George Thompſons* γαλωδο-μεμψίς.

———*Nec lex eſt juſtior ulla*
Quam necis artificis arte perire ſuæ.

LONDON,
Printed in the year 1675.

HIPPOCRATIS

&

GALENI

FAUTORIBUS,

Speciatim

Erudito viro, mihiq; obſervando,

Thomæ Auſten Armigero,

Mei amiciſſimo,

Necnon

Egregiè Doctis

J. N. & T. S.

Medicinæ Doctoribus.

PEllæo Juveni, Cultor
non ſufficit unus—

Duos igitur tanto Heroi, diverſi generis, obtigiſſe, memoriæ traditur, Craterum *ſcilicet*, φιλοβασιλέα, & Hepheſtionem, φιλαλεξάνδρον, *ab eodem appellatos. Quorum, ille quidem Regem, hic vero* Alexandrum, *coluiſſe dicitur: Mihi quoque, in publicum prodeunti, analogo quopiam, multo magis opus eſſe, quis dubitet? Repertis enim libelli, & cauſæ quam tractat juſtiſſimæ patronis idoneis, alios etiam,*

Scriptoris

Scriptoris protectores, exquirendos facile perſenſi: Nec mora, Vos enim, viri egregii, illico mihi in mentem rediiſtis, (unde quidem, (ut verius dicam) nunquam abeſtis) qui me, veſtra familiaritate, olim dignati, ſic me, ſic mea omnia, utcunque tennia, eſtimatis, & vel laudare, vel ſaltem excuſare, parati eſtis, ut aliis, hunc tractatum inſcribere, vel alios, mei Defenſores adoptare, nefas

nefas duxerim.

De meipſo (more Chymicorum ſpeciatim τοῦ λογιατρικοῦ & μεμψι-γαλήνου, G. T.) *multa promittere modeſtia non patitur; & quamvis mihi non ſum tam ſuffenus ut quidquam de me magnoperè pollicear, in utraq; tamen Academiâ educato, exactis etiam viginti propè annis in ſtudio & praxi Medicinæ, Chymiæ, & Anatomiæ, liceat mihi dicere me non prorſus ignarum eſſe pluri-*

plurimorum, ſive Dogmatum ſive Experimentorum, quæ alicujus in hâc arte momenti ſunt. Quapropter navem ſolvendi & hunc oceanum diſcurrendi copiam facile mihi dandam confido, gratum aliquid & utile humano generi exponere ſtudenti. Valete viri egregiè docti, Accipite hoc offerentem παρεργόν; *Pergite mihi (quod ſemper facitis) indulgere, meiq; patrocini-*

um ſuſcipere, dignemini: & perpetuo favete

Addictiſſimo Veſtri,

T. C.

Miſcelanea

Miſcelanea Medica:

OR, A

SUPPLEMENT

TO

Kitchin-Phyſick.

The Second Part.

ALL Phyſicians whom we ought moſt to confide in, do conclude and have determined it as a moſt undoubted Truth, to *cure* with *con-*

contraries, and *preſerve* with Cordials, according to that confirm'd Aphoriſm of *contraria contrariis* curantur: *Similia ſimilibus*, conſervantur.

Paracelſus, *Theophraſtus*, *Bombaſtus*, *Van-Helmont*, and ſome of their late conceited Diſciples, without taking any notice of this diſtinction, do *morbum morbo curare*: and venture to attempt the putting out of fire with fire: Or, curing hot Diſeaſes with hot Medicines, and conſequently cold Diſeaſes with cold. *Hippocrates*, *Galen*, and their more aged Off-ſpring; on the other hand judge it more reaſonable and practicable to put out fire with water; and to ſubdue the cold effects of water, by heat or fire: and to this end, if the Diſeaſe be hot and dry, as a Fever, they adviſe

viſe ſuch Food and Phyſick, as is cold and moiſt; and hot and dry Meats and Medicines to ſubdue a diſeaſe that is moiſt and cold; never neglecting (as is ſuppoſed by the Chymiſt) to ſupply *Nature*, though not the *Diſeaſe*, with convenient, delightful, and proper Cordials, always remembring, not to *nouriſh*, but to oppoſe a Diſeaſe, with things that remove, or alter it by their qualities.

We are much beholden to the temperament and qualities of things, for the preſervation of our health, and curing Diſeaſes, nor is there, through the benignity and bounty of God, any accident or diſtemper, but hath its remedy aſſigned it, by the matter, form, temperament or qualities of Medicines, knew we but *certainly* how, and when

to

to apply them: and therefore it is, that *Physiology*, and all the five parts of Physick, are more absolutely necessary, than the most exalted, and accurate Medicines of the Chymist: and though by some (who know the vulgar neither do, nor will know any thing but what is vulgar) the Galenist and Chymist are represented, as two distinct, different and inconsistent things, yet 'tis certain, they both serve but to make up one intire Artist: And I could tell you *Eugenius* not only of some Physicians, but some also of your own profession, that can compare, if not out-do the greatest Don and Heroes (as they think themselves) of the Chymical and Hermetick Sect: And because you may depend upon it for a Truth, that all Dis-

Diſeaſes and Remedies, may as well and better be comprehended under ſome of the ſimple or compound Qualities, than any other invented *Idea*, Name or Notion whatever of the conceited Chymiſt, to this very end, the foregoing Chapters in the firſt Part, have given you a practical account of ſuch things, as do *preſerve* by their *agreement* with Nature, and *cure* by their *contrariety* to the Diſeaſe; and not to adviſe people to a Diet, that is anſwerable to their Diſeaſe and Phyſick they are preſcribed, is to ruine them: nor are they by any but conceited Practitioners and Humoriſts, to be left at large, to feed as they think fit on old Cheeſe, Red-herring, or to inflame themſelves with the more ſubtil and penetrating

Spirits

Spirits of Brandy, Punch and *Aqua Vitæ*, which, though at firſt they ſeem to content Nature, and exalt the *Archeus*, or vital and natural heat of our bodies, yet they ſo alter alſo the natural tone, temper and ferments of the pancreas, blood and ſtomach, that (in a little time) they leave them languid, faint and vappid: By theſe things the Chymiſt may for a while, ſeemingly make his *Archeus* or Nature blaze the better; but (like a Torch with often beating) it will certainly burn out the ſooner: and 'tis rare to find any accuſtomed Brandy, or *Aqua vitæ* Bubber, when once ſick ever to recover, becauſe the frequent uſe of ſuch things, make all other Cordials uſeleſs and invalid in time of ſickneſs, *and* when Nature

ſhould

ſhould ſtand moſt in need of them. Beſides, they either at firſt ſo inflame the vital Spirits, as to produce ſuch acute, ſharp, and ſudden Diſeaſes, as Fevers, Apoplexies, and the like, or elſe in time (as one fire puts out another) they extinguiſh the vital heat and moiſture, and thereby occaſion ſuch chronick and fatal Diſeaſes, as Gouts, Dropſies, Palſies, Hecticks, Scorbuts, Conſumptions, and death it ſelf.

In ſhort, our blood and ſpirits may as well be too much *agitated* as *idle*, and the volatil Salts may ſtand in as much need of fixing, as the fixed Salts of volatizing, nor is their leſs danger in one than the other: and how the Chymiſt, only with his hot fiery Cordial Spirits at one and the ſame time, can

ſerve

ſerve two ſuch different Maſters, I underſtand not, and muſt herein ſubmit to better judgements than my own, and ſurely, ſuch a modeſt and mannerly condeſcention, as this would have better become *Mempſis*, than an unmanly diſdaining others to magnifie himſelf; nothing being more intolerable and baſe, than inurbanity: Nor can I but wonder with what confidence he can pretend (as he does, page 187) to ſubdue the irregular paſſions, and reform the *ſinful* inclinations of others by his Medicines, when, after ſo many thouſand Doſes, as he ſays he has taken himſelf, (only to animate others) as yet he has not conquer'd his own: his prevaricating in this is enough on all occaſions, to call in queſtion his integrity, and

and to make him ſuſpected a Chymiſt: Nor are we ſo much to confide in the loud *Hyperbolies* of his Medicines, and great brags that are daily made of *Pantamagogons*, *Alexi-ſtomachons*, &c. As to ſome few well digeſted inſtitutions, that may practically relate to the ſix non-Naturals, and a Directory for Diet.

Like Food, like Fleſh, like Meat, like Medicine, was once almoſt grown proverbial: and ſome old Philoſophers, by the continual ſucceſſion of new matter by Aliments; have *not only* affirmed; that from ſick men we may become ſound *men*: but of late the Chymiſts have ſo improv'd, and advanced the Notion in behalf of their Ætherial, and ſupernatural Spirits, that we may (ſay they)

alſo become *new men*; and one of the beſt and moſt accompliſh'd of the Chymical Cabal (meaning *Mempſis*) has undertaken (on condition his Majeſty will be gracious to that profeſſion) not only to cure his Subjects of Incontinency, Atheiſm, Profaneneſs, and all manner of Sin and Debauchery: But will make them alſo Juſt, Devout, Loyal and Religious, only by cokeſing, tameing, and tickling the *Archeus* with his Hermetick and Chymical preparations: and to gratifie farther, his ſacred royal *Maſter* for ſo great a kindneſs he engages (to uſe his own words, pag. 187. of his χαλκὸ-μέμφις) by the powerful operation of his ἰατρικὴ (*i. e.* in plain Engliſh his profound skill in Phyſick) to *convert Quakers, Catabaptiſts,*

baptiſts, Independents, Separatiſts, & Schiſmaticks & the *multitude* of *Phanaticks* to the *Church of England.* Do this, & thou ſhalt have my conſent, not only to be honeſt *George*, Doctor *George*, and *George* the Doctor: But Sir *George*, St. *George*, and *George* the Saint.

But in good earneſt I wiſh, dear Doctor, thou hadſt conceil'd the Divine and Moral operations of thy Medicines, upon the hearts and conſciences of poor Mortals, becauſe in theſe his Majeſties Dominions thou canſt now never more hope for any practice and employ as a Medicaſter: for ſurely the profane Cavalier he'l not meddle with thee, for fear of being made a Schiſmatick, a religious Rebel or Round-head: Nor will I'm ſure the devout Phanatiek, for fear of being damn'd

for an Atheiſt, a debauch'd and honeſt Royaliſt : now then or never recant, and own the Doctrine of *Contrarieties* : now, now or never is the time to make it appear and convince the ignorant Heretical, Reprobate, and unconverted *Galeniſt*, that thy Chymical and Hermetick Phyſick, can at one and the ſame time work ſuch contrary effects, as to make the Serpent (thy ſelf dear Doctor) a Saint; a Royaliſt, a Roundhead, and a Rebel a Royaliſt; Now I ſay is the time, the very time for thee, O *Mempſis*, to work theſe wonders; or elſe, (with pity and compaſſion I ſpeak it) thou muſt, I, thou muſt pack up, and be gone into ſome of thoſe horrid regions, where people are neither for God nor the King; for King nor Parliment, no,

no, nor for my Lord Mayor, nor Common-council.

I wiſh alſo, that the *Doctor* had not intimated, and ſuggeſted to his Majeſty that in good conſcience (for the good ſervice he has done himſelf, and Royal Father of bleſſed Memory) he ought, or can do no leſs than overthrow, or at leaſt new Model, and purge with his reforming *Phyſick*, his College of Phyſicians, and two famous Univerties, *Cambridge* and *Oxford*.

But above all things, after all thy glorious boaſts and brags of Loyalty, thou wert bewitch'd to petition the Parliament for no leſs (in effect) than his Majeſties; there own, and the peoples lives and liberties: for what difference is there betwixt their being *ruin'd*, and their *erecting* a *College* for *Memp-*

ſis, with immunities for him, his Heirs and Aſſigns to *diſpenſe all* the Medicines, that muſt be made uſe of in his Majeſties Dominions.

This *George*, however reaſonable, and neceſſary it ſeems to thy ſelf; yet, after thou haſt fluttered a little longer like a Feather in the wind, thou wilt find that the Parliament will let thee drop, and take no more notice of thy Phanatick Freeks and friſking Seminalities of thy brain, than if a Tom-tit-mous, an Owl, or a Jack-daw had flown over *Weſtminſter*. Let Wiſdom baul, and utter her voice never ſo loud: let her ſcream and tear her throat in pieces; 'tis (as thou ſayſt *George*) all one, as if thou ſhouldſt vociferate Neptune to forbear ſwallowing up Ships, ſince 'tis his

his Nature to do ſuch dirty and miſchievous tricks: All which the Lord Mayor, and Court of Aldermen taking into their conſideration, and that there's no hope, that either the King or Parliament will accommodate thee with a College; our Senators and City Heroes are at this time preparing one for thee at *Moor-gate*.

And now, ſeeing he is ſo hardly dealt with; let his Majeſty, his two Houſes, his Nobility and Gentry; the Biſhops and Clergy; the Lawyers and Laity; the whole City, Town and Country look to it as they will, 'tis to be feared, that whatever Chymick and Hermetick Phyſick can do, ſhall be done to have the ſame effects on them as on himſelf: and (if Heaven helps not) convert them all to

non conformity, faction and ſedition.

This zealous *Mempſis* in another place of his *Evangelium Chymicum* (for all he ſays is Goſpel) has a hymn to his Creator (and by the way let me ſolemnly tell him, I wonder how he dare concern ſo great a God! in his little deſigns) for putting it into the hearts of *ruſticks* and *Mariners*, with their Punch, Brandy, and *Aqua vitæ* bottles, to teach ſottiſh *Galeniſts*, the uſe and excellencies of his well diſtilled Spirits, and the foolery of their dull Julips, fulſom and fruitleſs Apozems, Bochets, Cullices and Gellies, as you may read at large in ſeveral Paragraphs and Pages of his Book.

But to leave theſe extravagancies, and flurts of the Hypocondres

pocondres: Lets hear what *Galen* upon *Hippocrates* ſays concerning this affair of Aliments: "This grave Philoſopher in his "Book *De Elementis*, tells us, "that by a diſſent of the firſt "*qualities* (not from the *Punctum latens*, the little Atoms "in the *Archeus*, and Seminal "*Idæas* in the *Materia primâ*, as our inſpired *Mempſis* will have it) but from the diſſent of theſe firſt Qualities, ſays our Author, which proceeds immediately from the Elements themſelves, and the Aliments; man is born for the Phyſician, and were it not for the defects proceeding from theſe two, man could never dye.

From the four Elements, come the four Qualities of heat, cold, drineſs and moiſture: from theſe ariſe the temperaments

peraments of Aliments; and from our Aliments, come the four humours, call'd Choler, Phlegm, Blood and Melancholy; and out of theſe humours the parts; and from thoſe parts the whole, or what we call a humane body: and when any of theſe four temperaments or humours are extinct, deprav'd or hurt in Quantity, Quality, or Motion, then follows Sickneſs and Death: So that in effect, Life and Death, and every mans temper and conſtitution, depends more or leſs upon the Aliments he feeds on; and the humours themſelves are nothing more than the effect of food, *v. g Choler* is the *fomes* of blood made of *Aliments* over digeſted and concocted, and ſerves to ferment, agitate, or *brisk up the conſtipated*

ſtipated Ideas of the Archeus. Flegm is made of *Food*, (for want of natural heat) not enough concocted, and bridles choler, and keeps the blood and humours from burninig, tames, and fixes the Spirits, and makes the body, cool, fat, moiſt and ſoluble. Blood is made of *Food*, perfectly elaborated to augment and nouriſh the parts: good Food makes good Blood; and good Blood makes good Fleſh: So that in effect, Fleſh and Blood is only good Food. Melancholy is the *Terra damnata:* The Devil, the thick and droſſie part of *Food* and Blood; and was intended by Nature to bridle the ἐναιμόντα, the *fomes* or froth of ſperm and ſpirits; to temper rage and luſt, to compoſe the thoughts and imaginations: but

but being deprav'd, it works contrary effects, as we ſee in our friend *Mempſis*.

From this little repreſentation of man, an intelligent, and conſidering perſon may find out as eaſily, as by the *Idæas*, *Atomes*, or Magots in the *Archeus*, how we come by Diſeaſes, our diſſolution and death; and alſo how neceſſary, a direct and due diet, ſuch a diet as may anſwer to the four temperaments, and humours of our bodies, choler, phlegm, blood, and Melancholy: how neceſſary this (I ſay) is for the preventing, and curing Diſeaſes; as might be farther amplified, but that I muſt avoid *prolixity*, that the Book may not be too chargeable for the poor: Or elſe it might be made evident, that a diet may be collected,

not

not only to *heat*, *cool*, *dry* and *moiſten*, but alſo to

Bind	Thicken	Lenifie
Relax	Thin	Revel
Reſtore	Deobſtruate	Reſiſt Poyſon

And all things elſe, that Pharmacy it ſelf can neceſſarily lay claim to, towards the conſervation of man. But this will not conſiſt with a ſhort eſſay, and therefore as conciſely, as the ſubject will permit, I ſhall only add a deſcription of the Nature, Uſe and Vertues of an *Artificial Bath*

Bath, and ſtove hereunto annex'd; with which, our *Ambroſiopæas*, and a proper Diet may be performed as much as can reaſonably be expected from the means.

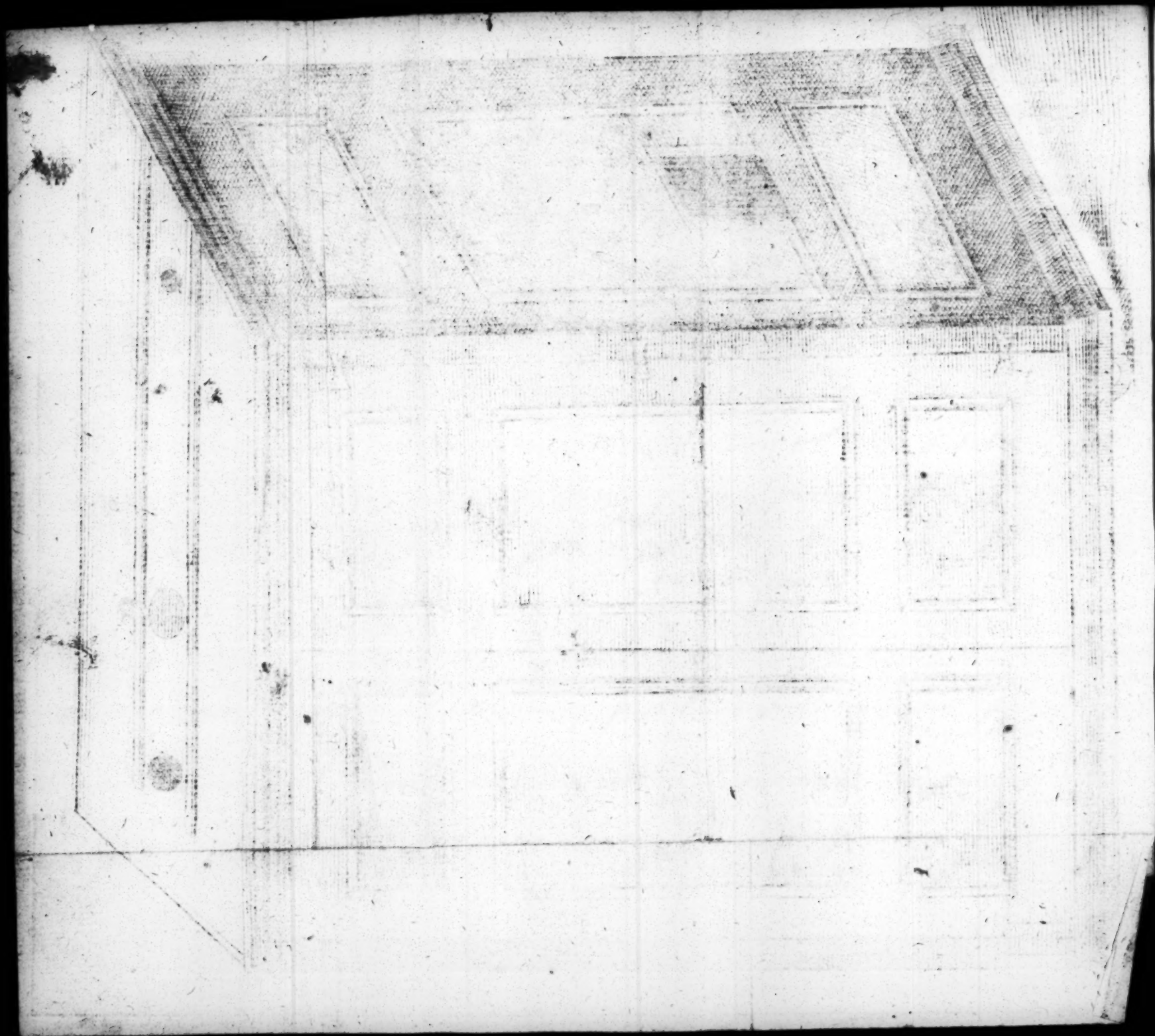
What a help it is to Nature, to throw off by ſweat thoſe ſaline, acid, ſulphureous, and corroſive particles of blood, which are the root of all Diſeaſes, is manifeſted by the daily experience of ſuch as are daily relieved by it, in Gouts, Scorbuts, Hecticks, the Evil, Palſies, and the like;

like : as it helps thus to diſcharge the *Serum Salſum*, the ſalt, ſharp and watery parts of blood by the skin; how far this, I ſay, may extend it ſelf, both for the preventing and curing many potent Diſeaſes, when Diet and other Remedies are deficient, and cannot do it, I leave to the bounty of a prudent and liberal conception.

It is ſo contriv'd that 'tis impoſſible for the patient to take cold, to faint or ſweat beyond their ſtrength,

ſtrength, and own inclinations; nor is there any nuiſſance in it, that is incident to Stoving, or ſweating in other Baths.

Place here the Figure.



AN APPENDIX: OR Practical Cautions AND DIRECTIONS To be obſerved about STOVING AND BATHING.

STtoving and *Bathing* are two different things: the firſt may not improperly be call'd a dry Bath, the other a wet; and

when ever you meet with the word Bath, you are to underſtand ſweating in ſomething that is liquid, as luke-warm Milk, Milk and Water, or only warm water, or water prepared with ingredients proper for the diſeaſed perſon.

Note alſo, that a Bath with very hot water, drys more than it moiſtens, and contracts the skin and pores, rather than relax or open them; and ſerves to ſupply the intention of a cold Bath; or bathing in cold water with ſuch parts & perſons, as cannot ſafely go into cold water: But a Bath

Bath of *heated*, tepid, or *warm* water, is of ſo great a latitude, that it extends it ſelf to moſt Diſeaſes, and ſerves (to uſe the words of a learned Author on this ſubject, Dr. *J. F.*) effectually more than any thing Phyſick is preſcribed for, to defecate the blood and humours, to mollifie the hardneſs of the Spleen and bowels, to moiſten, cool, and nouriſh a hot and dry conſtitution and liver, to rarifie and reſolve alſo all cold congealed humours, and to prevent Barrenneſs and miſcarrying, that is occaſioned by any *intempe-*

ries of cold, heat or dryneſs.

When you meet with the word Stove, you are to underſtand ſweating as in a Hot-houſe, *without* any thing that is moiſt and liquid: You will alſo ſometimes find the word *Vaporarium* uſed in this Appendix, the meaning of which will be known hereafter.

The Romans were moſt addicted to Bains or Baths; the Lacedemonians, Ruſſians, Germans, and moſt *Northern* Nations to Stoves: The Turks, French and Italians, uſe both Baths and Stoves

Stoves: and as ſoon as they come out of the Stove, they enter into a Bain or Bath of warm water, to waſh away the recrements, ſlime, mador or mud (as it were) that ſtoving without bathing is apt to leave upon the skin.

By this means alſo, the skin is not only made pure, clean and ſmooth, but alſo plump and fleſhy: and according as the Bath may be dulcified and prepared, it will nouriſh, feed and refreſh the limbs and muſculous parts, more than food: nor is there any thing to be done by the

natural Baths at *Bathe*, but may be alſo performed by artificial *B*aths of Sulphur, Bitumen, Nitre, *&c.* and being adviſedly uſed, they do as manifeſtly anſwer the expectation of the patient, as any remedies whatever; in order to which obſerve theſe few Directions.

1. Never Stove when the blood wants ferment, or (according to the Notion of the Chymiſt) when the fixed ſalts of the blood have over-ruled the volatil, as in Dropſies, and ſome ſorts of Scurvies: *B*ut when the Sulphur of the blood

is

is too much exalted (the fomes of moſt acute diſeaſes) or acrimony and acidity has inſinuated it ſelf into the Maſs, and yet the blood not vapid, then the Stove is a proper, and moſt effectual remedy: Or, more plainly, according to the ſignificant, apparent, and practical meaning of the Galeniſt; Stoving is not ſo proper and beneficial, for weak, lean, hot, hectick, dry, cholerick, maciated, melancholy and ſqualid bodies, as bathing; nor bathing for cold, moiſt, fat, corpulent, plethorick, phlegmatick & hydropick

conſtitutions and diſeaſes, as ſtoving : The Stove is moſt proper for the Spring, Autum and Winter; the Bath for the heat of Summer : the *Vaporarium* is neither bathing nor ſtoveing, but differing from both, and to be uſed by all ſorts of perſons at any time.

2. Before you Bathe, or enter into the Stove; if your body be not naturally ſoluble, be ſure it be made ſo by Art : Take a gentle Clyſter over night, if you intend to ſweat next morning, or take the like Clyſter in the afternoon, if

if you intend to ſweat at night. An hour before bed-time, and two or three hours after you have eaten a light ſupper, is the beſt time both for bathing and ſtoving, becauſe you may lie all night after in your bed, and have your body well refreſh'd and ſettled by morning. Note alſo, that while you are ſweating in a Stove, Bath or *Bed*, you may refreſh your ſelf with Mace-ale, Egg-caudle, Chicken-broth, or any convenient *Bocheet*, ſupping or liquid Aliment.

3. When you come out of

of any Stove or *Bath*, take great care you take not cold : For preventing which, and many other accidents, nothing hath ever yet been invented comparable to this ἐγκάθισμα, *Balneum*, and *vaporarium*, now all in one preſented to you; which is ſo ſafe, ſo commodious and effectual, both for preventing and curing almoſt all Diſeaſes, that nothing ever was, or can be adviſed better, for private Families than to have one of them conſtantly in their houſes; it being ſo contrived, that it may ſtand in any

any bed-chamber, with as much conveniency and ornament, as a well wrought Cheſt of Drawers or Cabinet.

In *Italy*, *France*, *Germany*, *Turkie*, and many other Countries, they are ſo curious, and (not without good cauſe) ſo addicted to ſtoving and bathing, that they count their habitations not compleatly furniſh'd, and well provided and cared for, until they have them in their houſes, eſteeming them the moſt commendable and neceſſary furniture that belongs to them: and ſcarce

a Family of any remark and quality is to be found without them; and if our Engliſh Gentry, eſpecially thoſe that live in the Country, remote from Phyſicians, did alſo take up this cuſtom, they would have no cauſe to repent them of their care and conſideration: Beſides, not only their healths, but intereſt and good husbandry might induce them to it, it being the moſt profitable Phyſician and Apothecary they can make uſe of.

Another benefit of having them in their houſes, is the accommoda-

tion

tion of their ſevants, attendants, bedding and linnen, and the avoiding many accidents by lying, bathing or ſtoving after ſtrangers: by this means alſo, they will be encouraged to uſe them the oftner; at leaſt 'tis likely it will induce them not to fail, ſpring and fall; thoſe being (though no time amiſs) the moſt neceſſary times to prevent Diſeaſes, and preſerve their bodies in a perfect εὐφοεία, health and integrity the whole year after.

I know, and am well aſſured, that Phyſicians would

would frequently adviſe their Patients to ſtoving and bathing, had they them in their own houſes, but the charge and trouble on all occaſions of providing them, does too often diſcourage both the Patient and Phyſician. By this means alſo you may avoid Spring and Fall, the uſe of Diet-Drinks, Phyſick-ale, and the like, which being at thoſe times ſo raſhly and promiſcuouſly uſed as they are, do more hurt than good. Letting blood alſo in the Spring, may by this means be prevented, only obſerving

ſerving then a *ſpare* and *cool* Diet, which the Ancients call'd their κενεαζυγία, or *ſuccedaneum* to blood-letting: Abſtinence rather than bleeding being their way to abate blood, and prevent diſeaſes: and to deal uprightly in a matter of ſo great concernment, for a preventive, 'tis to be preferred before opening of a Vein, which I do not much fancy, but in caſes of extreme neceſſity, and not upon every trivial diſtemper, and occaſion that offers it ſelf: Bood being that which makes blood, and (as the oyl and lamp

of

of life) not prodigally to be expended, leſt like the fooliſh Virgins we have our Oyl to buy, when we ſhould have it to burn.

The particular benefits of bathing and ſtoving are not eaſily to be reckoned up in a tranſient diſcourſe, but that which they are ſo generally fam'd for, is to depurate the bad recrements of the blood, the laſſitude, and lumpiſhneſs of the limbs, and to make the whole body brisk, nimble, light and airy.

They prevent and cure all Agues, and Fevers of all ſorts, both ardent, hectick

ſtick, putrid and peſtilential; and in times of contagion, are of abſolute uſe, provided the place they ſweat in (as it commonly happeneth) be not infected; which (if for nothing elſe) were enough to encourage perſons to have theſe Stoves in their Houſes.

And as there is nothing more effectual to prevent the Plague, than ſweating moderately in theſe ſorts of Stoves, once or twice a week: So alſo, if *infected*, nothing can exceed them for a Cure, taking at the ſame time convenient Cor-

dials: Nature by a Metaſtaſis, being thereby aſſiſted to throw off the poyſon and venom of the blood, from the Center, to the remote parts of the body, which is the only intention of the cure, the like is to be ſaid of the Small-pox, malignant Fevers, and all contagious diſeaſes.

It relieves or cures all ſorts of pains and aches, as Sciatica's, Gouts, *&c.* it cures alſo limbs, that are weak and relax'd, and all cold, and moiſt diſeaſes got by cold.

Bathing by the mildneſs of its heat, mollifies and re-

relaxes, ſoftens & ſmooths, and on this account is very proper, and very prevalent to cure contracted members, and parts obſtructed, either outward or inward, as the breaſt, ſpleen, liver.

Bathing alſo, wonderfully relieves and eaſeth Nephritick pains, and ſuch as are tortured and troubled with the Stone, Cholick pains, Hemorrhoids, ſtopping of Urine and Courſes, and makes a coſtive belly ſoluble and looſe.

All diſeaſes of the ſinews, and all internal diſeaſes proceeding from a

cold and moiſt cauſe, are prevented & cured by *Stoving*, as Rheumes, Palſies, Lethargies, Cramps, Deafneſs, weakneſs, ſwelling and numbneſs of the joynts: 'tis alſo a ſpecifick againſt the Kings-Evil and Jaundies, Scabs, Itch, Chilblains, and all efflorescences of the skin. In ſhort, it ſo alters and defecates the blood, that you may alter as you will by them and diet, the whole habit of the body, & make it another thing than what it is; like the ſhip at *Athens*, though it continued ſtill a ſhip, yet had it not

by

by often reparation, one foot of the timber it was firſt built with.

And not only ſick and diſeaſed perſons, but ſuch as are in health may receive profit, but no prejudice in the leaſt by them: and my ingenuous friend Mr. *H. H.* has told me, that in his travels to *Ruſſia*, *Sclavonia*, and other Eaſtern parts of *Europe*, he obſerved that in thoſe Countries, it was no poſſible for the inhabitants to live (for want of ventilation) were it not for their Stoves, but by the continual and frequent uſe of them, no people are to

be found more ſound and healthful; and are thereby ſo little beholden to Phyſick, that the name is ſcarce known among them: and not a place of any note, but has one in them

So alſo the Scorbute or Scurvy, by often and frequent Stoving, is never heard of among thoſe people (though for want of perſpiration) they would elſe be inclin'd to it more than we in *England*. 'Tis their only refuge alſo to prevent Fevers, Gout, Palſies, *&c.* after they have debauch'd themſelves with high drinking, which the

peop

people, to the great ſcandal of their Country, are moſt infamouſly addicted unto.

Many people, eſpecially ſuch as are Hyſterick and Hypocondriack, by Stoving in common Stoves and Hot-houſes, are ſubject to fumes, head-ach, ſwounings, and ſuffocating vapours: But in this ſort of Stove, (the head being in the open Air, all the while they ſweat) theſe and many other evil accidents are prevented, nor are they at all offended with any noiſome vapours or ſuffocating fumes.

The manner of uſing it is thus.

Your body being made ſoluble by ſome gentle Lenitive or Clyſter, go naked into the Stove; ſtay in it about half an hour more or leſs to your content, or the nature of your diſeaſe, taking while you ſweat ſome comfortable ſupping, as Mace-ale, or whatever elſe may be adviſed by your Phyſician: while you are ſweating, you may increaſe or decreaſe the heat your ſelf, and ſweat as you pleaſe; after you have ſweat to your content, you may have the Flammifers, or fire Veſſels remov'd; and the neck-board ſlided away, and ſo ſlip down into the wet Bath, and there waſh off the recrements, the ſlime and filth of your former ſweat, with balls invented for

that

that purpoſe: Then (after you have bathed about half an hour) ſtand upon your feet, and wipe your body dry, & ſtep out of the Bath into a warm Bed, and lye warm till your body be well ſettled, and afterwards riſe, and having taken ſome warm broth, you may go abroad, renewed to admiration, and ſufficiently recompenced for what you have done.

That which we call *vaporarium*, is a place in the Stove, contriv'd chiefly for diſeaſes of the Womb, *Anus*, and diſeaſes of the inferiour belly; as Dyſenteries, Hemorrhoids, Cancers, and fiſtulated Ulcers, Scyrrhous tumours, Barrenneſs, Abortion, Menſes, Secundines, and every Πρὸς γλωμεῖον, and were it for nothing elſe but decency (*Cùm vapor per infundibulum & fiſtulam plumbeam in Ute-*

Uterum, vel anum ingrediatur) it was enough to induce private Familes and perſons to have one of theſe Stoves by them.

It ſtill remains, that I give ſome account of the Hydroticks which feed the Flammifers; or *how* and *what* it is that cauſeth the patient to ſweat; it is not cauſed by any groſs material fire of wood, coles, *&c.* as the common Chairs and Stoves are, but 'tis by an eſſential Oyl, cohibited by retorts with well rectified Spirit of Wine; and if you have the true exalted, and perfect Oyly-ſpirit ſo well incorporated, and ſeparated from its phlegm, as it ought, it will penetrate, and prove as active as lightning it ſelf.

There are ſome who know no

no better, who do in theſe caſes uſe common Brandy, and our poor, mean Engliſh Spirits, and they ſucceed in their cures accordingly, there being ſeldom any viſible or manifeſt benefit received by it: Whereas, thoſe mighty and potent diſeaſes, of a confirm'd knotted Gout, an ulcerated Kings-evil, Palſies, and the like, are frequently ſubdued by the Oyly ſpirit rightly prepared, as might be made appear, did it not ſavour too much of the *Pſeudochymiſt*, the Mountebank and Mechanick.

All that I have elſe to add, being confined to a ſhort Treatiſe, and ſuppoſing that after the publiſhing this manner of Bathing and Stoving, there will be no want of undertakers, and ſuch as will pretend to the utmoſt that can be done by it; yet,

yet, that abuſes may be prevented, and none but wilful people deceived, this is to ſignifie, that the very ſame preparation of Spirits for the Flammifers, that produce thoſe great effects by ſweat, and that I uſe my ſelf, may be had at Mr. *Briggs* an Apothecary, at his houſe by *Abb-Church* near *Cannon-ſtreet*: or in *Spittle-fields* near the *Salmon*. By the help of which Spirit, any that have theſe Stoves of their own, may do as much with them towards curing themſelves, as can be done for them, by the moſt mighty hand, and moſt magnifi'd Medicine of a Chymiſt.

Thoſe that deſire more ample ſatisfaction on this ſubject may read *Galen*, *de ſanitat. tuend.* The Learned Lord *Verulam*, *de vit. & morte*: And the wiſe *Seneca*'s *Epiſt. de Baln.*

FINIS.

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Letters of Advice from two Reverend Divines, to a young Gentleman about a weighty Caſe of Conſcience, and by him recommended to the ſerious peruſal of all thoſe that may fall into the ſame Condition.

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